May 20
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion; and he that will not bear chastisement is not worthy of my kingdom." DOCTRINE AND COVENANTS 136: 31.

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THE PRESIDENT'S ADDRESS

PRESIDENT HEBER J. GRANT

(*Continued from page 294*)

THIS IS EASTER, and I wish to read to you a greeting that was published in *The Deseret Evening News* for Christmas, and I believe it is equally appropriate for Easter Sunday:

Greetings from the First Presidency of the Church of Jesus Christ of Latter-day Saints:

As Christmastide approaches, our minds revert to that never to be forgotten night when shepherds who were watching their flocks on the hills of Judea were startled as the glory of the Lord shone round about them, and the angel of the Lord stood before them, and said:

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day, in the city of David a Saviour, which is Christ the Lord. . . .

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

It was a night which was distinct from all other nights which had come and gone since the creation of the earth.

The birth of Christ our Lord was more than an incident, it was an epoch in the history of the world to which prophets had looked forward, of which poets had sung, and in which angels joined their voices with mortals in praise to God. It was the day decreed and foreordained by our Father who is in heaven

when He would manifest Himself to His children who are here upon earth, in the person of His Only Begotten Son.

Whether or not the 25th day of December is the proper date of the birth of Christ, our Lord, matters little, we join with other Christian people in celebrating it as such, and if we observe it in the true spirit of the Master, renewing the covenant which we have made that we are willing to take upon us His name, and keep the commandments which He has given, our offering will be accepted.

He came that man might see and know God as He is, for He bore witness that whoever had seen Him had seen the Father, for He was the express image of His person.

He came to teach us the character of God, and by example and precept pointed out the path which, if we walk in it, will lead us back into His presence. He came to break the bands of death with which man was bound, and made possible the resurrection, by which the grave is robbed of its victory, and death of its sting.

After His crucifixion and the death of the Apostles whom He had chosen, who suffered martyrdom at the hands of those who were opposed to the truths which He taught, it appeared that His mission and ministry had been a failure; but as time passed, and the doctrines of Christianity became better understood, thoughtful men turned to Him as their source of light and strength, thus preserving faith in His mission and ministry, with the result that Christianity became the dominant influence in the civilisation and development of the world.

As time passed dissensions occurred in the Primitive Church. The laws governing the Church established by the Redeemer were transgressed, the ordinances were changed, the everlasting covenant was broken. Men began to teach for doctrine their own commandments; a form of worship had been established which was called Christianity, but was without the power of God which characterised the Primitive Church. Spiritual darkness covered the earth, and gross darkness the minds of the people.

Then there came another epochal period in the history of the world. The time had arrived, foreordained by the Lord, and foretold by His prophets, when another gospel dispensation was to be ushered in, when the Gospel of the Kingdom was to be restored, and preached in all the world as a witness unto all people before the end shall come.

Again the heavens rejoiced, again heavenly beings communicated the will of the Father to His children who are here upon earth, and men were made glad as the Dispensation of the Fulness of Times was ushered in.

Joseph Smith was the agent through whom the Lord saw fit to begin the great latter-day work. To him the Father and Son appeared in heavenly vision, upon him the keys of the everlast-

ing Priesthood were conferred, with authority to transmit them to others, with the promise that the Priesthood should never be taken from the earth again, until the purposes of the Father were accomplished.

Under his direction the Church of Jesus Christ of Latter-day Saints was organised on the 6th day of April, 1830, and the command given to its members to bear the gospel message to all people, calling them to repentance and faith in Christ, the Only Begotten Son of God in the flesh, with the promise that whosoever should repent and obey would know, by the gift of the Holy Ghost, that the message which they brought was true.

As a result of this message many thousands of people have been gathered out from the various nations where the Gospel has been preached, and brought to Zion, the place designated by the Lord as the gathering place of Latter-day Israel. The desert has been made glad because of them, and has been converted into fruitful fields. Springs of living water have broken out to moisten the thirsty land, and cities have sprung up where before was only desolation and wilderness. Music and the voices of children are heard in the streets where silence had reigned supreme.

It is the Lord our God, through His Only Begotten Son, who has done it. To Him be the praise and glory forever!

We exhort our brethren and sisters of the Church, wherever they may be, to remain steadfast in their faith. Hold fast to the word of the Lord, which is the iron rod that will lead us to the Tree of Life.

To the people of the world we appeal to come unto Christ, through whom redemption cometh to all those who take upon them His name, and keep the commandments which He has given. We bear witness that the fulness of His Gospel has been restored, that His Church is established, and will continue to spread until peace shall prevail among men, and His kingdom come and His will be done upon earth as it is in heaven. O Lord, hasten that glorious day!

HEBER J. GRANT
ANTHONY W. IVINS
CHARLES W. NIBLEY
First Presidency

God bless you. Amen.

IT IS A FUNDAMENTAL necessity that laws shall be established among men for general governance; and obedience to law is the obvious duty of every member of organised society. Violation of the law, therefore, is not only a secular offence but a transgression of the principles of true religion. This world would be a happier one if men carried more religion into their daily affairs—into business, politics, and statesmanship.—J. E. T.

POSITIVE CHRISTIANITY FOR REAL CHRISTIANS*

PRESIDENT ANTHONY W. IVINS

I SINCERELY DESIRE, my brethren and sisters, during the few moments of time that I may occupy, that I may have the benefit of your faith exercised in my behalf. I appreciate fully the responsibility which I assume as I stand here professing to teach the doctrines of our Lord Jesus Christ.

The Scripture which I am about to read I have often quoted before, but it appears so appropriate to the subject, which I desire to discuss briefly, that it will bear repetition. The apostles who had been chosen by our Lord had been imprisoned by those who were opposed to the doctrines which they taught, and had been arraigned before the Jewish high priests, by whom they were accused of violation of the law. When opportunity was granted them to speak in their own behalf, Peter stood up and said:

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

When they heard that, they were cut to the heart, and took counsel to slay them.

Then stood there up one in the counsel, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

. . . .

For if this counsel or this work be of men, it will come to naught:

But if it be of God, ye cannot overthrow it.

WITHOUT HEARING

During the past ninety-six years the restored Gospel of Christ has been preached in both the Old and the New World without serious governmental opposition, or objection on the part of the people at large.

From the time of its introduction into the Scandinavian and other countries of Europe, people who appear to have been prepared for the Gospel before they heard it have joyfully accepted the message, which the elders of the Church have carried to them; and the converts who have been gathered out from among those nations have become a pillar of strength to the Church.

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*Address delivered at the opening session of the Ninety-sixth Annual General Conference, in the Tabernacle, Salt Lake City, Utah, April 4th, 1926.

To our surprise and regret the friendly relations, which have so long existed, have recently become greatly disturbed because of the fact that our missionaries have been refused admittance to Norway, where before they had enjoyed the privilege accorded to other religious organisations. Upon inquiry regarding the reason for this changed attitude we were informed that representatives of the Christian churches of the country, in convention assembled, had passed resolutions to the effect that the "Mormon" Church is not a Christian organisation, and consequently we were not entitled to the privileges and protection under the law which we have hitherto enjoyed.

Our protest against this ruling was answered by the statement that the only means by which it could be modified would be for a conference of churches to assemble, and officially declare that the jury which, without having given us an opportunity to be heard in our own behalf, had decided that we were guilty, must meet and reverse the decision which they had rendered, a court before which we could expect no more of justice than was accorded the Redeemer of the World when arraigned before the Jewish Sanhedrin.

From the published account of the proceedings of the general assembly of a convention of representatives of one of the great churches of our own country, held during the year just past, I quote as follows:

THE "MORMON" AREA

"The American Islam": Thus has the "Mormon" area often been characterised. It is an apt figure of speech. Those who live and labour in the atmosphere of this Islam of America know what it means to go up against a stone wall, scarcely ever feeling it give a little. The "Mormon" has, to date, been far more zealous to convert the Christian, than the Christian has to convert him.

Islamism, as you are aware, is the religion of Mohammed. In one respect it is a good religion, for it at least teaches faith in, and service to a living God, the God of Abraham, but it does not recognise Jesus Christ as the Redeemer of the World, or as the Son of God.

From the foregoing, my brethren and sisters, you will observe that the Church of which you are members is declared, both in the Old World, and here in your own country, to be a non-Christian organisation, and as a consequence you are declared to be not Christians.

Had statements such as these been made ninety-six years ago, soon after the organisation of the Church, when means of obtaining information were limited, and the history and accomplishments of the Church were before it, and not behind, there might have been some reason for the exercise of charity towards the persons responsible for the publication of such statements to the

people of the world, but now, after the lapse of nearly a century, after the doctrines of the Church have been expounded to the people of all civilised countries, after millions of publications setting forth the doctrines of the Church have been distributed, such statements can only be regarded as the result of either inexcusable ignorance or wilful desire to deceive the people, by statements which are known to be untrue.

WHAT CONSTITUTES A CHRISTIAN?

The situation suggests the question: What constitutes a Christian church, a Christian community or individual, and by what rule or tribunal is a question of such vital importance to be decided?

I suppose the general answer would be, a Christian is one who professes faith in and follows the teachings of Christ, and that a body of people organised as a worshiping assembly, professing faith in the Redeemer, would be regarded as a Christian church.

During the early history of the Primitive Church its members were not referred to as Christians, but as brethren, disciples or saints. It was at Antioch as I remember, about ten years after the crucifixion that the followers of the Redeemer were first called Christians, a name applied to them in derision or contempt, which they accepted very much as we have accepted the name "Mormon", because we accept the Book of Mormon as a divine revelation from the Lord.

The first use of the word church, applied to the followers of Christ, so far as I am aware, was by the Redeemer Himself, when He declared to Peter that upon the rock of revelation He would build His Church, and that the gates of hell should not prevail against it—a very significant statement, a plain declaration that revelation is the foundation upon which the Church must rest.

We are told that the apostles, as they traveled from place to place, preaching to the people, ordained elders in every church, and after commending the converted members to the Lord passed on to other fields. Thus the entire body of converts became known as the Church of Christ, He being declared to be its head, the Church being subject to Him in all things.

THE ANSWERS GIVEN

I know of no better authority on the question than the words of our Lord and those of His disciples who follow after Him.

Before an organisation could be formed, which could be designated as a church, it was necessary that converts be made to the divinity of the Redeemer, and the importance of the message which He brought to the people of the world. His doctrine, or as He taught, the doctrine of His Father who sent Him, as He expounded it in His memorable Sermon on the Mount, teaches us the manner of life we should lead in order that we may be worthy to be called Christians.

He taught us to overcome the evil habits of the world, its pride and selfishness, becoming humble in spirit, and promised that by so doing we should inherit the blessings of the earth. He taught us that we are to be peace-makers, if we are to become the children of God. That our example should be such that others seeing our good works would be led to glorify the name of our Father who is in heaven. That as we hope for mercy, we should be merciful. That we should not sit in judgment upon others, for by the judgment with which we judge, so shall we be judged. That we should not seek to exalt ourselves, for he who exalteth himself shall be abased. That we should be charitable, but admonishing us that if we give alms to be seen of men, for our own glory, it availeth us nothing.

His entire doctrine was one which requires that men withdraw from the ambition, selfishness and strife of the world, and dedicate themselves to the service of the Lord, and their fellowmen; and He covenanted that if they will do so the necessary temporal blessings shall be conferred upon them, as a reward for righteousness.

(TO BE CONTINUED)

FROM THE KING

NOTE: Immediately following the termination of the Great Strike, on May 12, a message from the King was published to the nation. His Majesty's words are significant and worthy of strict observance, showing, as they do, the value he sets on peace and co-operation, and on the necessity of maintaining a conciliatory spirit in the process of readjustment. The message follows.

THE KING'S MESSAGE TO THE NATION

Buckingham Palace

TO MY PEOPLE

The nation has just passed through a period of extreme anxiety. It was to-day announced that the general strike had been brought to an end. At such a moment it is supremely important to bring together all my people to confront the difficult situation which still remains.

This task requires the co-operation of all able and well-disposed men in the country. Even with such help it will be difficult, but it will not be impossible.

Let us forget whatever elements of bitterness the events of the past few days may have created, only remembering how steady and how orderly the country has remained, though severely tested, and forthwith address ourselves to the task of bringing into being a peace which will be lasting because, forgetting the past, it looks only to the future with the hopefulness of a united people.

GEORGE R. I.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 20, 1926

EDITORIAL

THE "GREAT STRIKE"

GREAT BRITAIN is just emerging from a state of internal disruption, which, in its far-reaching effects, is officially declared to be unprecedented in the history of the nation. This is chronicled as the Great Strike; and, whatever may be the balance of the issues as to rights and wrongs involved, it is characterised in the current press as calamity, disaster, catastrophe.

It appears that the main cause of the trouble lay in the unsatisfactory condition of the coal-mining industry. The miners refused to submit without protest to a threatened reduction of wages coupled with an increase of working hours. So far as an unbiased onlooker is able to see, the lot of the coal miners was hard enough as it was; and the determination of these indispensable workers to maintain at least the standard of living to which they had become inured, and if possible to better it by any lawful means, must be regarded with sympathetic concern.

However, it is set forth that coal-mining in Britain has failed to be a self-supporting industry; and the Government is reported to have extended aid by way of subsidy in the sum of twenty-three millions of pounds within less than a year. The seeming certainty that the subsidy would be discontinued, with reduced wages and increased time-demands imposed upon the miners, developed an industrial dispute of great magnitude. Then the Trades Union Congress, to which organisation the miners had entrusted further conduct of the negotiations, called upon the workers in many other industries to go on strike in sympathy with the coal miners.

Thus a general strike was inflicted upon the country. This went into effect in the first hour of Tuesday, May 4th; and among the outstanding results of immediate sequence were the suspension of railway traffic, with consequent derangement of the postal service, obstructed transportation by road, and, strange to say, an attempt to paralyse the Press throughout the nation. That stoppage operations of such scope were sure to fail was proclaimed by able thinkers from the beginning of the trouble; the predicted result has been fully realised in the collapse of the general strike, which was terminated on May 12th by the unconditional revocation of the strike order by the Council of the Trades Union Congress.

The process of readjustment may be long and tedious; but undoubtedly negotiations between the Government and the coal mining interests will be continued, and, it is hoped, in a spirit of mutual helpfulness. This question has been submerged by the greater interests involved in the general strike. It is very gratifying to know that even while the cloud was darkest there were comparatively few acts of violence reported and that such as did occur were largely local and of individual initiative. The temper of the nation through this trying ordeal, including that of the strikers themselves, has been generally moderate and, on the whole, commendable.

It is affirmed through formally expressed opinions from able jurists, and by court decisions, that the strike movement was technically illegal in some of its important aspects. Be that as it may be, a conciliatory spirit was manifest immediately following the termination of the strike, and this was shown in the utterances of government officials, and in a formal proclamation by the King.

A word to the Latter-day Saints in this country, as relating to the disturbance now supposedly past: Undoubtedly members of the Church have been directly involved; yet, so far as we know, none of them have been guilty of individual lawlessness. This is as it should be; for it is a cardinal doctrine of the Church, and a required observance on the part of its members, that they shall be orderly and law abiding. One of the Articles of Faith is explicit on this point:

> We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

The near approach of Empire Day should tend to unify and consolidate conflicting interests in this land, and to make unmistakably plain the enduring ties of British brotherhood.—J. E. T.

CHANGES IN HEADQUARTERS STAFF

Elder J. Howard Cook has been honourably released from further missionary service in this field and will soon be on his homeward way. He arrived in England on May 3, 1924, and from that time until April 1, 1925, laboured with full devotion and faithfulness as a Traveling Elder in the Liverpool Conference. On the date last named he was called to the Liverpool Office as Treasurer of the European Missions; then, from November 6, 1925, to the time of his release, he was both Secretary and Treasurer of these Missions. In the important duties of these positions his particular ability and his professional training in the banking business contributed to his splendid fitness and gratifying success.

Elder Cook has proved himself faithful to every trust, and has given unstintedly of his time, his talents—his whole self—to

the duties of his calling. His departure is regretted, but he carries with him a rich measure of love and blessing from all his associates at headquarters and from the many amongst whom he has so effectively ministered in the field.

Elder Z. Vernon Derrick, heretofore Assistant Secretary, has been appointed Secretary of the European Missions.

Elder Seth W. Pixton, who has served as Assistant Treasurer, has been appointed Secretary-Treasurer of the European Missions.

These appointments date from May 3, 1926.—J. E. T.

Conference Postponed: The Nottingham district conference, scheduled for Sunday, May 9th, was postponed owing to conditions imposed by the general strike. A public hall had been engaged for the occasion but the owners gave late notice that its use for the conference could not be assured; and, furthermore, the facilities for transportation were so reduced that members of the outlying branches were unable to reach the city. The conference will be held at a date yet to be determined.

Delay in Distribution: The sending out of the last two issues of the *Star* has been delayed on account of the strike under which the whole country has suffered. Each number has been printed on time, but, through suspension of the Parcel Post system, the copies could not be dispatched in large packages to the several Conferences, in the usual order of distribution. For the same reason, orders for tracts and other printed matter had to be left unfilled until the resumption of regular postal service.

NINETY-SIXTH ANNUAL CONFERENCE

(*Continued from page 300*)

The closing sessions of conference were held on Tuesday, April 6th.

Bishop John Wells of the Presiding Bishopric was the first speaker. He said he often wonders why more significance is not attached to the ordinance of the Lord's Supper. As one contemplates this ordinance, instituted by the Saviour, one cannot help but think of the scriptural statement, that they who partake unworthily of the sacrament eat and drink condemnation to their souls.

The speaker said he has thought also of the necessity of looking after the welfare of the youth of Zion. Let every mature man guide the footsteps of some youth until he can walk alone in the principles of the Gospel.

In the matter of tithing the speaker exhorted the Saints to pay their just and full dues. The Lord has blessed the land and the

efforts of the people and will continue to do so if they will settle in full their accounts with Him. An appeal was made for members of the Church not to leave the payment of their tithes until the last of the year, as some find it hard to comply when they so put off.

Elder Charles S. Hyde of the Pioneer Stake Presidency and former President of the Netherlands Mission told of the enjoyment he had reaped from his labours in that foreign field. He spoke highly of the integrity and zeal of the missionaries and the devotion and faithfulness of members in the Netherlands. Several faith promoting incidents were related, which had occurred during his stay in the mission field. He cited instructions given to missionaries in the early days of the Church to go forth in reliance upon the Lord for sustenance, and told of the fulfilment of the Lord's promises.

Bishop David A. Smith of the Presiding Bishopric said that he has a testimony that God lives, and has proved to be patient, kind and loving. For the past year the speaker said it has been his good fortune to labour with young men who have been preparing for missions. Occasionally some of these young men have asked why the Lord kept Joseph Smith waiting for the period of seven years from the time of his first vision until his great mission began. In answer he said in effect that the Lord teaches His truths line upon line and precept upon precept. Scriptural incidents of how the Lord required preparation, diligence and faith on the part of His servants were cited. Young men can and should be prepared for missions before they go into the field; through humility and faith they may learn the principles of the Gospel, perhaps slowly, but surely.

Elder Charles H. Hart of the First Council of Seventy cited the words of Paul to the Hebrews: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." So do Latter-day Saints, said the speaker, testify that God has spoken to His people by His Son in these latter days; and as then the Old Testament was supplemented by the New Testament, so to-day both of these volumes of Scripture have been supplemented by modern Scriptures—the Doctrine and Covenants, and by ancient Scripture brought to light, the Book of Mormon and the Pearl of Great Price.

For the Doctrine and Covenants it may be said that it is a strong corroborative evidence of the divinity of other Scriptures and of the work of the Lord. The speaker referred to President Emeritus Charles W. Eliot of Harvard, and his "six foot shelf of literature", in which he has included a volume of notable prefaces, among which is found the preface to the Doctrine and Covenants, chosen for its purity of diction and its representation of what a preface should be. The scrupulous care taken by the

Prophet Joseph and his associates in compiling the manuscript of this sacred volume was pointed out. Having as we have the cumulative testimony of years and experience it should help those who seek to know the truth to obtain and hold a testimony.

The Lord allows men to have weaknesses to produce humbleness said ELDER CHARLES A. CALLIS, President of the Southern States Mission. It is said of the Apostle Paul that in his body he was weak, but in that broken vessel was contained the strength of truth divine. In the body of the Babe of Bethlehem was a God of heaven, who came down to redeem His people. The Babe looked like all others, except to those who were given to see that in that Child was a revelation from God.

Some have said that the world to-day looks with more complacency on a prophet than it did a generation ago. That is not true, said the speaker; the Saints are apt to be deceived. The world to-day does not look with complacency on the mission of a prophet. God is blessing the work of the missionaries in declaring repentance to the people of the earth.

YEGAH TIMBIMBOO, a full-blooded Indian from the Washakie Ward in the Malad Stake, spoke in his native tongue and Bishop George M. Ward of Washakie stood by his side and interpreted. Elder Timbimboo said that as a child he had seen and known the Latter-day Saints in their worship, but never realised the blessings of the Gospel until he yielded obedience to its principles. He had found it to be a friend in his life and has no desire to kill, or rob, or do anything that would displease the Lord. He said he believes the Lord lives. In his younger days he and others of his tribe sought through the western country for the Great Spirit and found it, the Spirit of the Lord, among the Latter-day Saints. He said he looks upon the leaders of the Church as agents of his Heavenly Father, and he wants to be obedient to their teachings. The earth is the Lord's and men are His children. Everything men receive from the earth is a blessing from the Lord and all should be thankful. He admonished the people to serve the Lord and be faithful at all times.

PRESIDENT HEBER J. GRANT recalled that the Church of Jesus Christ of Latter-day Saints has expended more in time and means for the advancement of the Lamanites than has any other people; and in this connection he pointed out that fully one half of the native inhabitants of the Hawaiian Islands are members of this Church. There the Church has invested $1,500,000 in plantations and institutions for the welfare of that people. Among the Lamanites in Utah, Arizona, Nevada, Idaho, wherever they have been found, efforts have been put forth for the good and salvation of the race; and the Latter-day Saints look forward to the day when this branch of the House of Israel shall become a white and delightsome people.

(TO BE CONTINUED)

GOSPEL TEACHINGS*

The Sacrament

Introduction. Through the sin of Adam all were banished from the presence of their Heavenly Father. Through the sacrifice of Jesus, who died for all, thereby atoning for the sin of Adam, all may go back into the Father's presence.

For, behold, the Lord your Redeemer suffered death in the flesh: wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on condition of repentance.—Doctrine and Covenants 18: 11-12.

Jesus lived and died for men. When He came to His own, His own received Him not, but heaped indignities upon Him. His love for mankind was so great that the only feeling this stirred within Him was one of pity. He said, "Father forgive them; for they know not what they do." Jesus could have been delivered from the sacrifice if He had so desired, but He gave His life voluntarily. Equally great was the Father's love:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—John 3: 16-17.

Institution of the Sacrament. Inasmuch as Christ did not remain upon the earth He desired to hold the hearts of men by leaving them a token, whereby they might always remember Him. On the night of the betrayal, Jesus instituted the Sacrament of the Lord's Supper, symbolical of His broken body and spilled blood. He called Peter and John to Him and instructed them where to go to prepare for the Passover that they might eat.

And when the hour was come, he sat down, and the twelve apostles with him.

And he said unto them, With desire I have desired to eat this passover with you before I suffer:

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.—Luke 22: 14-20.

*This article is for use in the course of study of the Relief Societies on the first meeting night in June.

After the supper Jesus, with the eleven apostles, went out to the Garden of Gethsemane, where He prayed in such agony of spirit that He sweat great drops of blood. He asked that the bitter cup might be removed from Him. Three times He supplicated, but each time His dominant thought and purpose was "Father . . . not my will, but thine, be done." After His resurrection Christ appeared to the inhabitants of the Western Continent and instructed them concerning this ordinance. It is satisfying to note that Moroni was inspired to relate Christ's teachings to the people regarding the Sacrament, recording the form of prayer which Jesus had given to the people of this continent to be used during the administration of the ordinance. God revealed the same prayer unto Joseph Smith as early as April, 1830.

Object of the Sacrament. The elder or priest who administers the Sacrament calls upon the Father, according to the pattern given by the Lord. After asking Him to bless and sanctify what they are about to partake of, to the souls of all, that they may do it in remembrance of the body and the blood of His Son, he says: "and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen." By partaking of these emblems they witness unto the Father that they are willing to do all these things. Jesus said, in speaking to the Nephites after they had partaken of the bread and wine:

> Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you.

It is necessary that Latter-day Saints fully comprehend the object and sacredness of the Lord's Supper. Just as physical food is taken to nourish the body, so it is necessary to partake of the emblems of the body and blood of the risen Saviour, to increase spiritual strength. There are many who are strict observers of other ordinances of the Gospel, yet are indifferent as to when they participate in this blessed privilege. The Lord has said, "It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus."

Reverence for the Sacrament. "Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation."

All things pertaining to God are sacred, and He is jealous of those things that belong to Him. He requires that the attitude of the Saints towards such shall be most reverent. This is

clearly shown in His treatment of the money-changers who defiled His house. He said unto them, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Those who administer His Sacrament shall be clothed in the authority of His holy Priesthood. The Sacrament should be taken with the right hand, the hand should not be gloved. One's actions towards sacred things are but the expressions of one's feelings; God judges from the heart. Members of the Church should not be guilty of showing irreverence by worshiping God with their mouths, doing Him honour with their lips, and yet having their hearts far from Him. Where this ordinance is properly appreciated there will be spirit and power. Where it is partaken of with pure and holy desire, in remembrance of the Lord, there will be life and faith, and continual growth. Latter-day Saints should avoid the company of those who treat lightly sacred things, lest they be drawn into the net and lose their most precious heritage—the guidance of the Holy Spirit.

BE YE WORTHY. Mormon admonished the Nephites as follows:

> See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God; and if ye do this, and endure to the end, ye will in no wise be cast out.—Book of Mormon, Mormon 9: 29.

Soon after the organisation of the Church in this age a meeting was held for the confirmation of several who had recently been baptised; the Sacrament was administered to all present. "Previous to the administration the Prophet Joseph Smith spoke on the propriety of this institution in the Church, and urged the importance of doing it with acceptance before the Lord." He said: "How long do you suppose a man may partake of this ordinance unworthily, and the Lord not withdraw His Spirit from him? How long will he thus trifle with sacred things, and the Lord not give him over to the buffetings of Satan until the day of redemption? The Church should know if they are unworthy from time to time to partake, lest the servants of God be forbidden to administer it. Therefore our hearts ought to be humble, and we to repent of our sins, and put away evil from among us." No one deep in sin should partake of this holy ordinance. If any have been guilty of wrong they must repent; then with broken hearts and contrite spirits ask forgiveness of their Heavenly Father, that they may again come under the influence of His Holy Spirit, which causes every one to know good from evil. Latter-day Saints cannot remain true, cannot have a living faith in God, if they are unvirtuous in thought, word or deed. They must be true and pure to obtain the blessings of the Lord, in order that the Spirit of God may be with them to inspire them. If they have offended others they should not harbour ill feelings,

but should go to the offended and set things right. If they have aught against another, they should forgive and forget. If they do not do this they cannot expect their Heavenly Father to forgive them. The Lord's prayer gives the conditions upon which forgiveness can be obtained, "Forgive us our debts, as we forgive our debtors." To partake of the Sacrament often and in a proper spirit is a safeguard against apostasy; to partake of it unworthily brings condemnation. (Read 1 Cor. 11: 29-30.) All should consider seriously the covenants they make with their Heavenly Father lest they eat and drink unworthily. They should appreciate these blessings and live worthy of them, that by their lives they may exemplify their belief.

DISCUSSION

1. When and why was the Sacrament instituted?
2. Repeat the two sacramental prayers and analyse them.
3. How early in the Church organisation were the two prayers revealed to Joseph Smith?
4. If we fail to attend our sacramental meetings what blessings do we lose?
5. What should be our attitude towards the Sacrament?
6. Who are permitted to administer the Sacrament?
7. What are the conditions under which we should partake of the Sacrament?

FROM THE MISSION FIELD

Branch Conferences—Of the Shildon Branch, Newcastle Conference on April 11th. Elders Alfred E. Randall, Gordon P. Owen and Vard W. Meadows were the speakers.

Of the Sunderland Branch, Newcastle Conference, on April 18th. The theme of the Sunday School session was "The Life of Christ." Gospel topics were discussed by President James M. Armstrong and Brother F. William Oates.

Of the Edinburgh Branch, Scottish Conference, on April 25th. President Reed E. Callister and Elder George A. Adamson delivered gospel discourses.

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LIVERPOOL

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